A U M

Reality is not upon the earth, my son, and it cannot be thereon. . . . Nothing on earth is real, there are only appearances. . . . He (man) is not real, my son, as man. The real consists solely in itself and remains what it is. . . . Man is transient, therefore he is not real, he is but appearance, and appearance is the supreme illusion.

—HERMES TRISMEGISTOS.

# THEOSOPHY

Vol. XIV July, 1926 No. 9

## CONSIDERATIONS ON MAGIC

EVERY action in nature is an employment of forces. These forces are intelligent—to be exact, they are Intelligences, whether the irrational intelligences which compose unorganized nature, the brute energies of the kingdoms below man, or the partly rationalized Intelligence called humanity. Behind all the kingdoms of Nature, visible and invisible, organized or inorganic, is that transcendental Force called *Fohat,* the energy of Spirit *in* action or Nature. What is called "unconscious Nature" is in reality an aggregate of forces manipulated by semi-intelligent beings guided by High Planetary Spirits whose collective aggregate constitutes at one and the same time the MIND of the Universe and its immutable LAW.

The complete embodiment of this Mind of Nature in an individual, the conscious employment of any of this vast "aggregate of forces" by him, is the perfection of Evolution and the use of MAGIC. *Mahatmas* are such great Beings, and every Man is a potential Mahatma. We use Magic in every motion of our consciousness, with all too little sense of the gravity—the Spiritual gravity—of our every act. Universal Brotherhood is the Law of Spiritual polarity, or equilibrium of forces. The Masters of Wisdom know that we suffer from ourselves—from our irresponsible use of "Nature's finer forces" for personal ends. The study and application of Their Theosophy can alone teach a man how to regain and maintain his equilibrium, his Centre of Gravity (his continuity of Consciousness) in this changing Universe of unbalanced forces.

W. Q. Judge has set the example of true Chelaship. Early in life the Law of Spiritual polarity drew him to H.P.B. He became her *pupil,* not her critic. He emulated her example; he studied her teachings. He assimilated "Isis Unveiled;" he drew the atten-

tion of the Masters. When H.P.B. went to India, her aura still encompassed him, so that he continued the faithful student without variableness or the shadow of turning. After seven years of this probation he went to India. What Communication there occurred, who shall say? This we know, that after his return to America in 1884 he became and remained a permanent Magnet of true Theosophical endeavor to the day of his death. While in India he read and studied the *Mahatma Letters* which are now accessible to all. What profit he gained from them is shown by his life and works, pre-eminently by his writings in *The Path*. While others sought that magic which they called "powers," Judge sought the Magic of Devotion to Masters, to Their Messenger, to their Cause, to Humanity. In *The Path* for March, 1887, over the signature "Pythagoras," he published "Considerations on Magic." The article was reprinted in THEOSOPHY, Volume I, Number I, November, 1912. As that number is now out of print, and as the need exists, we republish it herewith.

---

We hear a good deal nowadays and are likely to hear still more of occult science. In this regard we may as well accept the inevitable. All things have their day, and all things revolve in cycles; they come and go, and come again, though never twice the same. Even our very thoughts conform to this universal law. The life, the teachings, and the fate of Pythagoras are involved in mystery, but the fate of the schools which he established and of the followers who succeeded him are matters of history. The slaughter of the Magi stands over against the abuses and abominations which were perpetrated in their name, and doubtless by many styling themselves Magicians.

It is not the object of this brief paper to attempt to define magic, or elucidate occult Science as such, but rather to suggest a few considerations which are of vital import at the present time, equally important to those who utterly deny to magic any more than an imaginative basis, as to those who convinced of its existence as a science, are, or are to become investigators. In both the publications and conversations of the day, frequently occur the expressions "black magic," and "white magic" and those who follow these studies are designated as followers of the *"left hand path,"* or the *"right hand path."* It ought to be understood that up to a certain point all students of magic, or occultism, journey together. By and by is reached *a place where two roads meet,* or where the common path divides, and the *awful voice from the silence,* heard only in the recesses of the individual soul utters the stern command: *"Choose ye this day whom ye will serve."* Instead of black and white magic, read, black and white *motive.*

The student of occultism is rushing on his destiny, but up to a certain point that destiny is in his own hands, though he is constantly shaping his course, freeing his soul from the trammels of sense and self, or becoming entangled in the web, which, with warp and woof will presently clothe him as with a garment without a seam.

If early in the race he finds it difficult to shake off his chains, let him remember that at every step they grow more and more tyrannical, and often before the goal is reached where the ways divide, the battle is lost or won, and the decision there is only a matter of form. That decision once made is irrevocable, or so nearly so that no exception need be made. Man lives at once in two worlds: the natural and the spiritual, and as in the natural plane he influences his associates, and is in turn influenced by them, so let him not imagine that in the spiritual plane he is alone. This will be a fatal mistake for the dabbler in magic, or the student in occultism. Throughout this vast universe, the good will seek the good, and the evil the evil, each will be unconsciously *drawn to its own kind.*

But when man faces his destiny in full consciousness of the issues involved, as he must before the final decision is reached, he will be no longer unconscious of these influences, but will recognize his companions: companions, alas! no longer, *Masters* now, inhuman, pitiless; and the same law of attraction which has led him along the tortuous path, unveils its face, and by affinity of evil, the slave stands in the presence of his master, and the fiends that have all along incited him to laugh at the miseries of his fellow men, and trample under his feet every kindly impulse, every tender sympathy, now make the measureless hells within his own soul resound with their laughter at him, the poor deluded fool whose selfish pride and ambition have stifled and at last obliterated his humanity.

Blind indeed is he who cannot see why those who are in possession of arcane wisdom, hesitate in giving it out to the world, and when in the cycles of time its day has come, they put forth the only doctrine which has power to save and bless, UNIVERSAL BROTHERHOOD, with all that the term implies.

There may be those who have already in this new era, entered the left-hand road. But now as of old, "by their works ye shall know them." To labor with them is in vain. Selfishness, pride and lust for power are the signs by which we may know them. They may not at once cast off disguise, and they will never deceive the true Theosophist. They can nevertheless deceive to their ruin the ignorant, the curious, the unwary, and it is for such as these that these lines are penned, and the worst of it is, that these poor deluded souls are led to believe that no such danger exists, and

this belief is fortified by the so-called scientists, who are quoted as authority, and who ridicule everything but rank materialism. Yet notwithstanding all this, these simple souls flutter like moths around the flame till they are drawn within the vortex. It is better a million times, that the proud, the selfish and time-serving should eat, drink and be merry, and let occultism alone, for these propensities unless speedily eradicated, will bear fruit and ripen into quick harvests, and the wages thereof is death, literally the *"second death."*

The purpose of Theosophy is to eradicate these evil tendencies of man, so that, whether on the ordinary planes of daily life, or in the higher occult realms, the Christ shall be lifted up, and draw all men unto him.

"Man's inhumanity to man
Makes countless thousands mourn."

The Christs of all the ages have preached this one doctrine: Charity and Brotherhood of Man. To deny the law of charity is to deny the Christ. The Theosophical Society is not responsible for unveiling to the present generation the occult nature of man. Modern Spiritualism had already done this; nor is the responsibility to be charged to the Spiritualists, for these unseen forces had revealed themselves in the fullness of time, and many millions had become convinced, many against their wills, of the reality of the unseen universe. These things *are here,* and neither crimination, or recrimination is of any use. The responsibility therefore, rests entirely with the individual, as to what use he makes of his opportunities, as to his purposes and aims, and as he advances in his course, involved in the circle of necessity, he influences whether he will or no, those whose spheres of life touch at any point his own. *As ye sow, so shall ye also reap.* By and by the cycle will close and both the evil and the good will return like bread cast upon the waters. This is a law of all life.

Imagine not that they are weak and vacillating souls who enter the left-hand road: Lucifer was once a prince of light, admitted to the councils of the Most High. He fell through pride, and dragged downward in his fall all who worshiped the demon pride. This is no foolish fable, but a terrible tragedy, enacted at the gates of paradise, in the face of the assembled universe, and reënacted in the heart of man, the epitome of all. Only Infinite pity can measure the downfall of such an one, only Infinite love disarm by annihilation, and so put an end to unendurable woe, and that only when the cycle is complete, the measure of iniquity balanced by its measure of pain. Occultism and magic are not child's-play, as many may learn to their sorrow, as many visitants of dark circles have already and long ago discovered. Better give dynamite to our children as a plaything, than Magic to the unprincipled, the thoughtless, the selfish and ignorant. Let all who have joined the Theo-

sophical Society remember this, and search their hearts before taking the first step in any magical formulary. *The motive determines all.* Occult power brings with it unknown and unmeasured responsibility.

If in the secret councils of the soul, where no eye can see, and no thought deceive that divine spark conscience, we are ready to forget self, to forego pride, and labor for the well-being of man, then may the upright man face his destiny, follow this guide and fear no evil. Otherwise it were far better that a millstone were hung about his neck, and he were cast into the depths of the sea.

PYTHAGORAS.

---

## SEEDS OF TRUTH

Interesting experiments with planting seeds dormant for centuries have been recently reported. In the Uintah Basin, Utah, kernels of corn and wheat, found deeply covered in caves occupied thousands of years ago by cliff dwellers, have germinated and produced crops. From the plains of Manchuria have been excavated seeds of the East Indian lotus, several hundred years old, which are reported to be growing with more vigor than fresh, young seeds.

The analogy immediately suggests itself between the behavior of these containers of sleeping life and the seeds of truth, which are guarded through the centuries by their Custodians, until They perceive that conditions in the world offer a promise, or at least a possibility, of germination. And just as the grain of centuries ago sprouts and grows when the right conditions are offered, so these seeds of truth, none the less virile for their long apparent dormancy, contain the germ of life and, if the soil of men's hearts and minds is ready, will bring forth an abundant harvest.

A single kernel of the cliff dwellers' grain sown three years ago has already produced several bushels of wheat. Who can measure the strength and power of self-reproduction of these "few fundamental truths from the Secret Doctrine of the Archaic ages . . . now permitted to see the light after long milleniums of the most profound silence and secrecy"?

It is for those who call themselves Theosophists to insure, so far as lies in their power, that these precious seeds shall be sown on good soil and that they shall not be mixed with the seeds of false doctrine, lest ignorant men be confused in the harvesting, and unable to distinguish the true from the false.

# A DIALOGUE ON DEATH

THE *Student:* O Honored Sir, my friends have sent me to thee, in the hope that thou mightst give to me assuagement with thy words of wisdom. My first loved friend is dead. Long have we together pored the scriptures and philosophies; only a week since did we speak of birth and death as we paced beside the stream in sunset hour, but to me now all words of books or men are empty forms, as is the life I must henceforth mum lonely through.

*The Sage:* So living, thou wouldst live a life, itself a death, O Young Man. But thou mightst find in death that which is life.

*The Student:* How canst thou tell me so? Thou didst not sit beside his bed those gasping hours, waiting for help that did not come. Thou dost not know there was no need for him to die, in full tide of his manhood, in peerless strength and beauty, his mind ripe for knowledge and for fame!

*The Sage:* I know that death was not a loss to him. I know he knows not death, nor loss of thee, nor loss of any fair perfection life here did hold for him.

*The Student:* Then only I know death? It is but mine own sorrow I lament?

*The Sage:* 'Tis so. Thou grievest for thine own despair, not rejoicing in thy friend's release. And so do press upon thee the sorrows of all mankind to whom death is inevitable and incomprehensible and withering and blasting of their brightest hopes. As thou learnest sorrow by their sorrows, so Death doth teach thee thou has not known friendship till thou hast made of all mankind thy friend.

*The Student:* No, 'tis true. I had not thought that others suffer as myself. And yet I know death ever is, even as birth and youth and sickness and decay. Oh, why must these things be for men and me!

*The Sage:* They need not be. To him who knoweth life, its Law, its import and its purpose, birth and death are but as sacraments administered in due order of the cycles by That which survives, o'er rides and rules, and knows all earth-born changes—Itself That Life.

*The Student:* My friend and I did speak of immortality together, but I could not compass the abstraction.

*The Sage:* Doth not thy friend live now, then, in that to be at peace thou hast to learn of his continuing life?

*The Student:* It is so, O Sage. Did I but know him not snuffed out as is the candle's flame which disappears in darkness, I could take up again my life's torn web, and weave anew.

*The Sage:* Never again canst thou weave a web of beauty

save thou learnest what Life and Death have now brought to thy door. It is thy time of sacrament. Wilt make use of pain that thou hast suffered, of pain thou hast subdued, for helping of all friends to reach to knowledge and to peace? If so thy heart inclines, thou shalt surely learn the secret of immortality this side of death.

*The Student:* O reverend Sage, a shame falls on me for my private grief. Teach me more of immortal life for all men.

*The Sage:* One only Fact there is—Immortal Life. From Life we came, in Life we live and move, to Life we go—bearing with us ever to other planes or states or places the Life we are. Thou didst not miss communion with thy friend when after a long day of pleasant intercourse thou didst seek the night's repose? Thou hadst, in very truth, that communion still. So now, the love that bound you binds you still, is still the true communion—love, that ne'er was seen, nor touched, nor weighed, nor measured. Thy friend's bodily arc of existence here is broken, but not his love. Cement thy bond in other reaches of the soul. Day time here is that soul's night. So live in loving thought and purpose for others here that night time be thy day. And thou shalt bring back with thee into thy night what will illumine its dark spaces—knowledge thou hast communed with him you loved here in a body, who now is bodied only in eternal vesture.

*The Student:* Do others know these things save thee, Revered One?

*The Sage:* All may, and many do. For who, Wise, crosseth over to the other Shore of embodied existence, leaves multiple strands of living thought and precept, his own substance, here by which his Ceaseless Beinghood bridges the space between the Worlds of Mortal and Immortal. And thus, still the world is brought, when he has passed, to Duty and to Knowledge.

*The Student:* O most life-giving Sage, my gratitude shall never end. The death of my loved friend hath taught me Life.

# HOW SHALL WE APPLY THEOSOPHY?

SOME complain that fellow-Theosophists do not shine before the world as exemplars of philanthropy—as the world understands philanthropy. It is said that there is much study of the ethical and metaphysical doctrines with little application to the "practical affairs" of life. Such a criticism implies a belief on the part of the critic that he is qualified to name the most beneficial use to be made of Theosophical doctrines; likewise, that he is in possession of full data regarding such application as made by others. Let us examine into this.

It can be demonstrated—part of the work of every Theosophist is to determine this to his own satisfaction—that the primeval system, now called Theosophy, is the root-base of every noteworthy ethical system the world has seen; and this includes all the major religions. To be ignorant of this fact is to confess oneself unread as to H. P. Blavatsky and coördinate writers. Theosophy, then, stands as the sole moral saviour of the world, from the earliest times; for every system which branches out therefrom, sooner or later falls into degradation and ultimately reaches the antithesis of correct ethics. If it were not for the periodic recrudescence of Theosophy, the world would long ago have reverted to complete bestiality. Therefore it must be conceded that the prime duty of *some* among humanity is to maintain Theosophy in its purity at any cost, and to repromulgate it when obscured by corruption. What is involved in this maintenance and this repromulgation? At the present day, the carrying on of Theosophical Lodge work, and the publication and distribution of Theosophical books.

Theosophical work, carried on in Theosophical spirit, offers no personal rewards in either wealth or fame, nor is it productive of any compensation, other than the knowledge that duty is being faithfully performed. True Theosophical work has little public support of any kind, and not a great deal among Theosophists. In any given lodge, how many members will be found willing to make preservation and promulgation of the doctrine the first duty of their lives, with all its entailed difficulties and hardships?

The answer is, the number will invariably be so small that there must always be some whose resources are strained to the limit. And these, it so happens, are the very ones charged with "cold intellectuality" and lack of regard for "practical applications!"

Having bound himself for life to an unending task, having relinquished worldly advancement, having sacrificed provision and security for old age, having suffered in a sufficiency of cases, actual cold and hunger that the work might go on—forsooth, shall the Theosophical worker then miraculously produce mental, physical

and financial wherewithal to institute a well-advertised campaign of "charity," in order that his devotion be demonstrated to the satisfaction of the material-minded?

Necessary and praiseworthy as is much material philanthropy, is it indeed of primary importance? Let us see. Its objects are necessarily those who suffer from material need. Much of such need is little else than lack of luxuries which a perverted taste has been educated to demand. As for the rest, is this Universe a thing of moral chaos that an innocent being can suffer, and be dependent for essential needs upon the capricious charitable impulses of his fellow-men? Can anyone bring himself low, save himself?

Which is of more importance: that the embittered, the thankless, the undutiful, the lazy, and the dishonest, shall be artificially raised to an estate of well-being from which descent is inevitable, since no lesson has been learned; or that the honest and honorable shall be given the necessary knowledge to follow their ideals against the opposition of a world; that the man who has reached the abyss and now has eyes opened by suffering shall be given a true message to read with those eyes, and that generations unborn shall have knowledge of Karmic law which will enable them to steer a course clear of the impediments which cause poverty, sickness and moral disease?

Material charity serves as an instrument for the relief of those whose Karma of suffering has reached the term. Above all it furnishes a means for exercising the moral muscles of the many thousands who cannot as yet see beyond the needs of the flesh, nor understand physical life as a means, *not an end.* But dealing as it does forever with effects and never with underlying causes, in itself it cannot achieve permanent results. For this reason Madame Blavatsky herself again and again warned Theosophists against allowing their energies to be drained and their philosophy to be neglected in favor of mass effort along lines popularly called "practical philanthropy"; and it is noteworthy that organizations which have neglected this advice, have infallibly become stranded on the "sand-banks of material effort" predicted by her, always to the loss, if not the actual inversion, of the philosophy itself.

The point so often missed is that true philanthropy and true altruism have a field by no means limited to the so-called "unfortunate." The whole world suffers in a myriad of ways, mental, moral, and physical—all the result of unrighteous conduct, past and present. The so-called "successful man" is often the most wretchedly poverty-stricken; in truth, the so-called "good" are frequently unconscious hypocrites, serenely self-complacent in their adhesion to convention. Hardly a man in this wide world can be said to be strictly honest, strictly truthful, strictly courageous, in all relations of life. Were such an ideal even approximated, the miseries of

earth would vanish overnight; and in no other way will that disappearance take place in this or in other lives.

The thousands of Theosophists of mediocre abilities and limited means need not sigh for power to exemplify public charity, nor despair because they cannot speak or write. Let each examine his own life and find whether he so practises the Golden Rule that his neighborhood is benefited, not only by the direct act, but by the example; whether his amelioration of character is so marked that friends and relatives are forced to respect and admire his philosophy of life, even though unbelieving; whether, in the heat of necessary controversy, he is able to maintain full charity for the opposing view, and harbors not rancor under bitter wrong; whether he is courageous enough never to shade strict righteousness and honesty for any personal object, or through fear of any possible future consequences.

Comparing that standard of conduct with your own record, as known to yourself, is the latter clear? If not, O reckless critic, by what right do you reach into another's duty and condescend to draw plans for the mechanism through which the flow of his life's fluid shall be sprinkled upon the thirsty earth?

---

## WHERE IS DEVACHAN? *

*Question*—Devachan, I understand, is a state and not a locality; but evidently there must be some sort of locality in which the Devachanic state can take place. Is there any information as to the whereabouts of this particular locality?*

*Answer*—Inasmuch as the doctrine of Devachan is postulated and declared only in respect to the inhabitants of our world, it must follow that those of us who go into that state must keep within the attractive limits of the earth's chain of planets. This would give the "place" in space in which the Ego undergoes Devachanic experience, but as the earth and its "companion globes" are always moving through space, it is evident that this *loka* is moveable. Imagine a huge hollow ball containing the earth and rolling through space. The hollow ball may stand for the attractive limits of the Ego who belongs for the time to the race, and within those limits—fixed in themselves but ever moving in space—the being goes into and remains in the devachanic state. And as there the weight of the physical is not felt nor its density perceived, the Devachanic state may as well be on the earth as anywhere else outside up to the limits of attraction spoken of.—*W.Q.J.*

**The Theosophical Forum*, February, 1893.

# ANCIENT LANDMARKS

## IX

## CONFUCIANISM

CONFUCIANISM is an inner attitude, a method, copied from great nature, whereby man should contact and control his outer environment. There is a moral order of the universe —"how active it is everywhere! Invisible to the eyes and impalpable to the senses, it is inherent in all things, and nothing can escape its operation." Therefore it abides in man also. He cannot escape it for one instant; "a law from which we may escape is not the moral law."

The moral order of the macrocosm has to be enquired into; with veneration it should be studied; man must find out how he is the exact copy of that macrocosm and how the same moral order governs both. Ethics more than metaphysics, moral worth more than intellectual acquisition, are the means recommended.

> The life of the moral man is an exemplification of the universal moral order. . . . The life of the vulgar person is a contradiction of that order. . . . To find the central clue to our moral being which unites us to the universal order, that indeed is the highest human attainment. . . . The wise mistake moral law for something higher than what it really is; and the foolish do not know enough what moral law really is. . . . The noble natures want to live too high, high above their moral ordinary self; and the ignoble do not live up to their moral ordinary self. There is no one who does not eat and drink. But few there are who really know the taste of what they eat and drink.—*Chung Yung.*

Individuals make the family, individuals make the ruling class, individuals form the class of the ruled, individuals make trade guilds. The rich are the individuals; so are the poor. Bad and good are the individuals and Confucianism starts with the individual. In a hundred ways we are made to recognize the unique importance of the human individual.

There are three classes of men—inferior, superior, Divine. Confucius defines the first thus:

> A man who is foolish, and yet is fond of using his own judgment; who is in humble circumstances, and yet is fond of assuming authority; who, while living in the present age, reverts to the ways of antiquity: such a man is one who will bring calamity upon himself.

The inferior man must become the moral man. He must practise morality, *i. e.*, filial piety, in his hourly relationships with other men, and especially in the home. Filial Duty is the central idea of the system, but it is all-comprehensive. Just as the concept of Dharma among the Hindus widens from the family and caste to state and humanity, so also Filial Duty among the Chinese. The

*Hsiao Ching* treats of the Filial Duty of emperors, officials, literati, sages, etc., and Confucius says:

> Filial Duty is the constant doctrine of Heaven, the natural righteousness of Earth, and the practical duty of man. . . . When a ruler wishes to teach his people to love their parents he does not go to their family every day; he teaches them by showing reverence to all old people. . . . A true gentleman is always filial to his parents; . . . as he can maintain order in his family affairs, so he can do the same in the government. He bases the principle of the government of a State upon that of ruling a family.

But blind obedience is not what Confucius recommends. The maxim is—Resist when wrongly commanded: "How can he be called filial who obeys his father when he is commanded to do wrong?" Right education by the elders of the young is based on grave responsibility. "Crime is not inherent in human nature, and therefore the father in the family, and the government in the state are responsible for the crimes committed against filial piety and the public laws." By Filial Piety the inferior man becomes superior.

From the virtues and characteristics assigned to these three classes of humans, it is not difficult to perceive that the inferior men are the vast masses who live without an objective, and without a philosophy. The superior men are the practitioners of the doctrine of the mean, listeners to the voice of the moral order within themselves, the disciples and the chelas who struggle through many failures to attain the divinity of the third class.

The central idea to be kept in mind in studying Confucianism is that the individual is regarded as the builder of the state and the empire through the family; he builds by discarding privileges and assuming responsibilities; he achieves this by practising filial piety and thus moves from the condition of inferiority to that of morality; and then practising *Jen* ultimately reaches divinity. Every man is born with congenital duties and the first of them is his obligation to his parents. Beginning with those who gave him his body he extends his courtesy to Nature who made him what he is.

> The moral life of man may be likened to travelling to a distant place: one must start from the nearest stage. It may also be likened to ascending a height: one must begin from the lowest step.
>
> At home, a young man should show the qualities of a son; abroad, those of a younger brother. He should be circumspect but truthful. He should have charity in his heart for all men, but associate only with the virtuous. After thus regulating his conduct, his surplus energy should be devoted to literary culture.

Confucianism advocates constant and continuous action by the individual within himself. He must practise *Jen*, which is translated virtue, but Mr. Giles points out that its primary meaning is "natural goodness of heart as shown in intercourse with one's fellow-men." Confucius said that "Jen rarely goes with artful speech and insinuating looks." His *Jen*, the moral order within him, enables him to

conform himself to his life circumstances, whatever they be. The moral man does not desire anything outside of his position; in no situation in life is he not master of himself.

In a high position he does not domineer over his subordinates. In a subordinate position he does not court the favors of his superiors. He puts in order his own personal conduct and seeks nothing from others; hence he has no complaint to make. He complains not against Heaven nor rails against men.

Thus the moral man lives out the even tenor of his life. When he blunders or fails he looks within.

When a man carries out the principles of conscientiousness and reciprocity he is not far from the moral law. What you do not wish others should do unto you, do not do unto them.

The Confucian Doctrine of the Mean is to be practised for the cultivation of the Moral Order.

When the solid outweighs the ornamental, we have boorishness; when the ornamental outweighs the solid, we have superficial smartness. Only from a proper blending of the two will the higher type of man emerge.

True goodness springs from a man's heart, *i. e.*, his inner moral law or *Jen*. He ought to be free from grief and fear. "If on searching his heart he finds no guilt, why should he grieve? and of what should he be afraid?" This is the practical rule in the words of Confucius:

Do not use your eyes, your ears, your power of speech or your mental movement without obeying the inner law of self-control.

But all this moral power is not only for self-improvement; he must "pass on to the cultivation of duty to your neighbour." Never abandon the practice of *Jen* "even when among savages." The moral man "seeks all he wants in himself; the inferior man seeks all that he wants from others." He who practises *Jen* pays special attention to nine points:

He is anxious to see clearly, to hear distinctly, to be kindly in his looks, respectful in his demeanour, conscientious in his speech, earnest in his affairs; when in doubt, he is careful to inquire; when in anger, he thinks of the consequences; when offered an opportunity for gain, he thinks only of his duty.

The practice of the moral law within evolves intuition which is different from intelligence which is the result of education. Intuition leads to absolute knowledge and truth.

Truth is not only the realization of our own being: it is that by which things outside of us have an existence. The realization of our being is moral sense. The realization of things outside of us is intellect. These, moral sense and intellect, are the powers or faculties of our being. They combine the inner or subjective and outer or objective use of the power of the mind.

Thus *absolute truth* is indestructible. Being indestructible, it is eternal. Being eternal, it is self-existent. Being self-existent it is infinite. Being infinite, it is vast and deep. Being vast and deep, it is transcendental and

intelligent. It is because it is vast and deep that it contains all existence. It is because it is transcendental and intelligent that it embraces all existence. It is because it is infinite and eternal that it fills all existence. In vastness and depth it is like the Earth. In transcendental intelligence it is like Heaven. Infinite and eternal, it is Infinitude itself.

Such being the nature of absolute truth, it manifests itself without being evident; it produces effects without action; it accomplishes its ends without being conscious.

The principle in the course and operation of nature may be summed up in one word: it exists for its own sake without any double or ulterior motive. Hence the way in which it produces things is unfathomable.

Nature is vast, deep, high, intelligent, infinite, and eternal. The heaven appearing before us is only this bright, shining spot; but when taken in its immeasurable extent, the sun, moon, stars, and constellations are suspended in it, and all things are embraced under it. The earth, appearing before us, is but a handful of soil; but taken in all its breadth and depth, it sustains mighty Himalayas without feeling their weight; rivers and seas dash against it without causing it to leak. The mountain appearing before us is only a mass of rock; but taken in all the vastness of its size, grass and vegetation grow upon it, birds and beasts dwell on it, and treasures of precious stones are found in it. The water appearing before us is but a ladleful of liquid; but taken in all its unfathomable depths, the largest crustaceans, fishes, and reptiles are produced in them, and all useful products abound in them.

The ultimate goal can be reached by a triple path which is named "the three universally recognized moral qualities of man." They are (1) Intelligence, (2) Moral character and (3) Courage. "It matters not in what way men come to the exercise of these qualities, the result is one and the same." Theosophical students will recognize in these three the Margas of the Bhagavad-Gita—Gnyanam, Bhakti and Karma. The first step is to hear of the way: "Having heard the True Way in the morning what matters it if one should come to die at night." The second is the changed attitude: "The scholar who is bent on studying the principles of virtue, yet is ashamed of bad clothes and coarse food, is not fit to receive instruction." The third is preparation: "Instead of being concerned that you are not known, seek to be worthy of being known."

He who intuitively apprehends truth, is one who, without effort, hits what is right, and without thinking understands what he wants to know; whose life is easily and naturally in harmony with the moral law. Such an one is what we call a man of divine nature. He who acquires truth is one who finds out what is good and holds fast to it.

In order to acquire truth, it is necessary to obtain a wide and extensive knowledge of what has been said and done in the world; critically to inquire into it; carefully to ponder over it; clearly to sift it; and earnestly to carry it out.

The ideal for all men is the Chun Tzu, the Superior Man. Having gathered wide objective knowledge from the branches of polite learning, such an one will regulate the whole by an inner

attitude. Two classes of these superior men are referred to—those of moral virtue and those of divine virtue, and the latter "confer benefits far and wide, and are able to be the salvation of all." They are the Masters. The inferior man is constantly agitated and worried; the moral man is calm and serene, wishing to stand firm himself, he lends firmness unto others, and wishing to be illuminated, he illuminates others. The divine man is thus described:

> It is only the man with the most perfect divine moral nature who is able to combine in himself quickness of apprehension, intelligence, insight, and understanding: qualities necessary for the exercise of command; magnanimity, generosity, benignity and gentleness: qualities necessary for the exercise of patience; originality, energy, strength of character and determination: qualities necessary for the exercise of endurance; dignity, noble seriousness, order and regularity: qualities necessary for the exercise of self-respect; grace, method, delicacy and lucidity: qualities necessary for the exercise of critical judgment.
>
> Thus all-embracing and vast is the nature of such a man. Profound it is and inexhaustible, like a living spring of water, ever running out with life and vitality. All-embracing and vast, it is like Heaven. Profound and inexhaustible, it is like the Abyss.
>
> It is only he in this world who is possessed of absolute truth that can order and adjust the great relations of human society, fix the fundamental principles of morality, and understand the laws of creation of the Universe.

---

## "Non-Existence"

The idea that things can cease to exist and still Be, is a fundamental one in Eastern psychology. Under this apparent contradiction in terms, there rests a fact of Nature to realise which in the mind, rather than to argue about words, is the important thing. A familiar instance of a similar paradox is afforded by chemical combination. The question whether Hydrogen and Oxygen cease to exist, when they combine to form water, is still a moot one, some arguing that since they are found again when the water is decomposed they must be there all the while; others contending that as they actually turn into something totally different they must cease to exist as themselves for the time being; but neither side is able to form the faintest conception of the real condition of a thing, which has become something else and yet has not ceased to be itself. Existence as water may be said to be, for Oxygen and Hydrogen, a state of Non-being which is "more real being" than their existence as gases; and it may faintly symbolise the condition of the Universe when it goes to sleep, or ceases to be, during the "Nights of Brahmâ"—to awaken or reappear again, when the dawn of the Manvantara recalls it to what we call existence.—*Secret Doctrine.*

# THE PURPOSE OF THINGS

"Desire arose in it, which was the primal germ of mind."

PURPOSE hangs between desire and the fulfillment thereof. There is thus no purpose where there is no desire. Desire manifests only through beings. It is the force through which the separateness of all these beings was brought about.

It is a relic of anthropomorphism to ascribe purpose to the universe as a whole. It is a residual conception of an avenging and rewarding deity which leads us to speak of the "purpose" of Karmic action, or of the "purpose" of evolution being this, that, or the other thing.

All such imaginings, expressed in humanly comprehensible terms, are hardly a step removed from the ancient and infantile litany, "Man was created to glorify God." Wherever there is a being, from atom to angel, there is a desire, whose fulfillment is sought, and a corresponding purpose. The resultant of the component forces of the desires of all manifestation, is what may be called "cosmic purpose," a purpose which has a certain unity for each sphere of evolution, a purpose which may be studied or modified according to the will and power of the investigative being. "Good," "bad," and "indifferent," as applied to purpose, are only relativities rising from the effect had—in terms of thought, will and feeling—by those purposes upon the circumjacent forms of existence; and there are as many different kinds of purposes as there are varieties of beings.

Man finds himself from birth a congeries of existences, with conflicting natures and purposes—nothing less in fact than a biologic anarchy, an anarchy which makes itself manifest in the field of his consciousness, through the duality of his moral nature. Thus he finds in himself an exemplar for every variety of purpose in the Universe; but whichever he follows he will still be—himself.

What then shall point his course? Shall he follow, as the weathercock the wind, whatever surge of desire is momentarily uppermost in his being? Or shall he, as a crutch to the conscience within him, return once more to the myth of a "personal god" whose fiat establishes the points of the moral compass; a fiat, in the ultimate analysis, having no backing save that of "might is right?" Both these are roads of death.

There is a better way. All beings everywhere press furiously toward existence and the amplification of existence. Everywhere is evidence that the tendency of matter, moved by spirit as the wave is driven by the wind, is to achieve a complexity which permits of ever fuller manifestation of consciousness. From complexity is synthesis born. The brain of a man is beyond comparison more

intricate than a nodule of stone. But by the same token, every atom of stone is a world unto itself and for itself, knowing and heeding nothing beyond its infinitesimal and rigid circle of motion. The brain of man—a living colony—already begins to know itself as a unit, and to be dimly conscious of kinship with other beings beyond its immediate scope; while the Immortal Ego, That whose light shines through the finite brain, and which itself has lived as stone and brain by turn, begins to know and act for the whole Universe.

With fullness of consciousness comes ever-widening joy of life—but also corresponding capacity for suffering; the balance of joy and sorrow under Karma forever maintained. Then, *cui bono;* what the gain? Our mistake lies in setting up enjoyment as the goal of existence. This we all do; from the lowest physical desire to the highest of soaring personal aspirations, joy is the end and aim of all our purposes.

Yet mankind is only a step from knowing that there is another sphere of being—beyond manifestation—to which the highest joy is as our present pains to that joy. In that region, all distinctions and all conditions vanish. It is perhaps there only—upon the threshold of Paranirvana—that life becomes in full its own justification. Nevertheless, everywhere and at all times, the light that is the life of Man shines forth, and as the center of being is approached, more and more does that primal effulgence dawn upon the returning wanderer; the wanderer who returns through and with all other beings. Something of this radiance is visible at the very beginning of the Path—the Path approached by the age-old precepts of justice and kindliness and well-doing, of love for all beings, and of self-identification with the Universe.

---

## The Power To Perceive

Unity cannot be stepped down; It ever is; it is to be realized. To the perception of any state of consciousness, Unity must be relative to its opposite—separateness. These are states; but beyond these is consciousness *per se,* the power to perceive—Be-ness. In That there is no change; it is the One Unity, ever such behind all, in all. Is not the main trouble in our instability of perception? The power to perceive instability must be stable itself. It is not divided though it sees parts and processes of the action of the whole. Unity is not an idea but a single and the only Fact. We can expand, contract or change ideas, but we *are.*—*R.C.*

# SURYAMAYA

"EAST is East, and West is West, and never the twain shall meet." The difference between the Western mind and its older sister is rooted in an inversion of view regarding reality. To the Eastern dogma, "All is illusion save unmanifest Spirit," the Western remarks bluntly, "I see, I feel, I taste, I hear. There is no other proof of reality; none needed."

Familiarity breeds the illusion of understanding. It never occurs to a boor to question the fall of an apple. To the minds of Newton and his like the thing is an insoluble mystery, an impossibility when regarded from the viewpoint of the senses.

Antinomy is the curse of the human mind. A scientist untrained in philosophy no more questions the impossibilities of his assumed forces in nature than does a good religionist doubt his theology. An "ether" too tenuous to produce measurable friction upon the surface of a globe traveling faster than a rifle ball, and yet able to support the weight of that globe with the rigidity of steel; immaterial to all the senses and yet the most powerful material agent in nature—no one substance could produce these effects in a single Universe. This hypothetical ether was a "barnacle goose" doomed to the realms of myth as soon as philosophy began to gather together the scattered threads of experiment. It is vanishing. Einstein gave it the death-blow—and plunged himself and science into confusion worse confounded. With the old ether, at least there were no contradictions in experiment; with the Einstein Theory, there has been little else.[1] Now that a wonderful physical technique has been developed, it seems as little able to determine material realities as the classic ether was capable of producing a coherent explanation of cosmic forces. Said H. P. Blavatsky nearly forty years ago:

> And now Father Æther is *re-welcomed* with open arms; and wedded to gravitation; linked to it for weal or woe, until the day when it, or both, shall be replaced by something else. . . . *Recede ut procedes* must become the motto of exact Science. . . . We know the day is approaching when an *absolute reform* will be demanded in the present modes of Science by the Scientists themselves. . . . Till that day there is nothing to be done. For if gravitation were dethroned to-morrow, the day after the Scientists would discover some other new mode of mechanical motion . . . whatever replaces attraction, *alias* gravitation, the result will be the same. Science will be as far from the solution of its difficulties as it is now. . . . (*Secret Doctrine*, 1888, I, 495.)
>
> . . . Science finds itself absolutely compelled to accept the "hypothetical" Ether and to try to explain it on the materialistic grounds of atomo-mechanical laws. This attempt has led directly to the most fatal discrepan-

1. *Science*, May 9, 1924; May 8, 1925; April 23, March 26, April 30, 1926.

cies and radical inconsistencies between the assumed nature of Ether and its physical actions. A second proof is found in the many contradictory statements about the atom—the most metaphysical object in creation. (*S.D.* I, 485.)

Gravity itself, to say nothing of the newer contradictions in forces assigned to the ether, is as deep a mystery as ever.[2] Difficulties of this kind, seemingly irresolvable in nature, exist in nearly every department of science. The Einstein Theory is here to stay; but it needs revision in some manner as yet unknown.[3]

That revision may lead in a direction which Western science would have deemed insanity ten years ago; but when hard-headed *savants* begin to wonder whether we are not all deluded as to the real nature of things, who can forecast the possible changes of attitude? Nevertheless, such is the case.[4]

Another goes so far as to believe that nothing exists, other than minds at various degrees of evolution; all action is mental, and space itself is a conception of consciousness.[5]

Pursuing its own path, Western science is at last arriving at a meeting point with Eastern. Knowing from the first the underlying basis of manifestation, the archaic Eastern Wisdom perceived the inability of matter to explain itself. Assuming the all-inclusiveness of matter as a basis of experiment, Western science is discovering the same secret over the road of disillusion.

But the Eastern has discovered several deceptions of Nature which the Western has not yet reached in order to stumble over.

> *All the Central physical or objective Suns are in their substance the lowest state of the first Principle of the* BREATH. *Nor are these any more than the* REFLECTIONS *of their* PRIMARIES *which are concealed from the gaze of all but the Dhyan Chohans . . . (S.D.* I, 289.)
>
> It was stated elsewhere . . . that Occult philosophy denies that the Sun is a globe in combustion, but defines it simply as a world, a glowing sphere, the *real* Sun being hidden behind, and the visible being only its reflection, its *shell.* The Nasmyth willow leaves . . . are the reservoirs of solar vital energy, "the vital electricity that feeds the whole system . . . The Sun *in abscondito* being thus the storehouse of our little Kosmos, self-generating its vital fluid, and ever receiving as much as it gives out," and the *visible* Sun only a *window cut into the real* Solar palace and presence, which reflects, however, faithfully the interior work. (*S.D.* I, 541.)
>
> Solar "flames" seen through telescopes are *reflections,* says Occultism. (*S.D.* I, 530.)

Is there any contact between scientific discovery and these cryptic remarks? There seems to be. The press states that at the last eclipse, the corona (solar "flames") achieved such heights that

2. Prof. Walter D. Lambert, *Scientific Monthly,* May, 1925.
3. *Science,* January 29, 1926.
4. Prof. Archibald Henderson, *Science,* Sept. 7, 1923; Editor *Scientific American,* Nov., 1924; Prof. Painlève, and others.
5. Herbert Nichols, *The Monist,* July, 1923.

it has been thought not to be gaseous, as has been hitherto taught.[6] It is also somewhat contradictorily stated that temperature measurements of these "gases" show that the *other side* of the sun is always hotter.[7] How can this be, if the classic theory of planetary motion is correct? According to it, all faces of the sun are exposed to the earth in turn. Perhaps this is a scientific slip—but worth remembering.

Strangest of all, perhaps, is the reported discovery that the sun is a huge reflector which mirrors passing planets and projects their images. Is it the sun which is the mirror; *or is it some medium which mirrors planets and real sun together?*

The "concealed sun," the "Central Spiritual Sun," and allied subjects, form one of the most obscure and intriguing phases of the whole *Secret Doctrine*. The visible sun is spoken of as a reflector of the real; elsewhere as a mask for it, and anon as a window cut into it; and Pythagoras taught that the real sun was hidden by the "Altar of Nature," though the *Secret Doctrine* does not mention that fact. The "Central Spiritual Sun" is referred to as a center of attraction about which the cosmos moves, and which is invisible, being in Laya; terrestrial catastrophes are ascribed to "eclipses" thereof. Then again it is spoken of as an invisible sustaining Principle, omnipresent, and pertaining to the metaphysical rather than the physical universe; to the formless rather than the spatial.

Little of this can be resolved by following Western materialistic modes of thought; but there is another world in it if the Archaic method be followed as guide.

> In this "Infinity" of the full Initiate there is neither height, breadth nor thickness, but all is fathomless profundity, reaching down from the physical to the "para-para-metaphysical." In using the word "down," essential depth—"nowhere and everywhere"—is meant, not depth of physical matter. *(S.D.* I, 131.)
>
> Everything in the Universe follows analogy. "As above, so below;" Man is the microcosm of the Universe. That which takes place on the spiritual plane repeats itself on the Cosmic plane. Concretion follows the lines of abstraction; corresponding to the highest must be the lowest; the material to the spiritual. *(S.D.* I, 177.)

It takes "privation, form, and matter," to create a physical body, says Aristotle. The archetypal world governs the material. Plane surfaces exist physically because the psychic quality corresponding to flatness exists in the ideal cosmos; physical motion is eternal because the motion of cosmic consciousness never ceases. It is significant that we speak of emotional "attraction" and "repulsion" in the same terms as their physical correlatives.

If it be assumed that the "Spiritual Sun" is the primeval Self to which all being gravitates, that attractive Power would manifest

6. *Washington Post*, Jan. 15, 1925.
7. *Popular Mechanics*, May, 1926.

itself on the physical plane as a geometrical center. If there is a lower phase of spiritual existence, in closer *qualitative* touch with the evolution of this solar system, the physical symbol thereof could well be our visible sun.

Space is a projection of consciousness; consciousness is One in reality, conceiving Itself as many only when vision is turned outwards. Material science incessantly searches for moving causes in the physical world—where none exist. Contradiction, perplexities, and impossibilities are inherent in the method. How can the outward thrown "laws" be understood when conceived of as originating in spaces, and with forces, which have no existence except in the conception of the beholder? So many million miles to the sun! So many light-years to the fixed stars! How many miles is it between love and hatred?

The earth moves about the sun according to certain laws of rotation, so it is said. And in which direction does *Kama* travel with regard to *Atma-Buddhi-Manas?*

What may we hope to learn from the Galileo of a future day—mayhap 1975?

---

## Past, Present and Future

The three periods—the Present, the Past, and the Future—are in the esoteric philosophy a compound time; for the three are a composite number only in relation to the phenomenal plane, but in the realm of noumena have no abstract validity. As said in the Scriptures: "The Past time is the Present time, as also the Future, which, though it has not come into existence, still is"; according to a precept in the Prasanga Madhyamika teaching, whose dogmas have been known ever since it broke away from the purely esoteric schools. Our ideas, in short, on duration and time are all derived from our sensations according to the laws of Association. Inextricably bound up with the relativity of human knowledge, they nevertheless can have no existence except in the experience of the individual ego, and perish when its evolutionary march dispels the Maya of phenomenal existence. What is Time, for instance, but the panoramic succession of our states of consciousness? In the words of a Master, "I feel irritated at having to use these three clumsy words—Past, Present, and Future—miserable concepts of the objective phases of the subjective whole, they are about as ill-adapted for the purpose as an axe for fine carving."

—*Secret Doctrine.*

# THE FOUNT OF DELUSION

WHAT is this Higher Self? One may well ask, so weird and varied are the things done in its name. In the name of the Higher Self, Theosophists, near-Theosophists, and pseudo-Theosophists have stained and dimmed the only light which guides upon the path to that self.

In the name of the Higher Self, whose essence is unity, men and women, uncaused, have turned and rent those who to them extended naught but the hand of goodwill and fellowship.

In the name of the Higher Self, whose nature is impersonality, have been builded vast structures of personality worship.

In the name of the Higher Self, which makes naught of mundane life, in whose service but few things are essential, an entire religion woven of non-essentials has been constructed.

In the name of the Higher Self, to which only is due that solemn reverence which man accords to his "sacred" delusions, a high philosophy has been torn to rags and tatters, and its fragments woven into human nature's greatest asininities to the forming of a rag carpet for the jeering profane to wipe their feet upon.

Now why is this? What is this mocking veil which stands between well-intentioned personalities and their better selves—which makes black look white and Judas look Christ-like?

We speak glibly of "absolute evil" and "absolute good." As human life is lived, there are no absolute standards. There are two directions, up and down. There are two ideal extremes, of darkness and of light, which in this ceaseless transition called life assume only the seeming of grey or greyer. There is thus no best and no worst, but only better and worse.

Hearing of the Higher Self, accepting the philosophy of the Higher Self, man but substitutes one idol for another. Seeking benefit for self and not for all-self, we try for greater spiritual benefit by substituting the "Higher Self"—as an empty name—for the personal conscience. But conscience itself is no infallible guide, only a product of training, environment and other Karmic action. Thus by this nominal transfer there is no gain made and nothing of the light of the Higher Self seen, but only the dim light filtering from the upper layers of the personal self, as of yore.

The religion of the true Self, the conduct leading to knowledge of that Self, is not of the earth, earthy; it is not of religion, not of the human conscience—"the work of the Adept is neither pure nor dark, but peculiar unto itself." A clean break has to be made with that morality which is convention, with that altruism which is spiritual vanity, and with that honesty which is only expediency.

Instead of these is to be substituted that basis of action and thought which inheres in the contemplation of Universal Self as One, and in consideration of the fact that no work is of final benefit other than that which subserves the purpose of the entire universe.

Accepting this new basis of action, man is in truth born again, beholding before him a new heaven and a new earth, in which he is for the time being but a babe in arms, forced to reconstruct from the very bedrock upward all his ideas and ideals of conscience and of duty. For our ideals and our conscience, though by no means evil in all, or even in a majority, are nevertheless so woefully insufficient as to form hindrances rather than helps if we try to build them into the fabric of our new life.

This is the snare—this is the great delusion which has dogged the Theosophical Movement from the first, this total failure to understand the nature of the Higher Self and all that its recognition entails—this looking upon the higher phases of our lower selves as THAT.

---

## THE GOD WITHIN

It is illogical to worship one such god, for, as said in the Bible, "There be Lords many and Gods many." Therefore, *if* worship is desirable, we have to choose either the worship of many gods, each being no better or less limited than the other, viz., polytheism and idolatry, or choose, as the Israelites have done, one tribal or racial god from among them, and while believing in the existence of many gods, ignore and show contempt for the others, regarding our own as the highest and the "God of Gods." But this is logically unwarrantable, for such a god can be neither infinite nor absolute, but must be finite, that is to say, limited and conditioned by space and time. With the Pralaya the tribal god disappears, and Brahmâ and all the other Devas, and the gods are merged into the Absolute. Therefore, occultists do not worship or offer prayers to them, because if we did, we should have either to worship many gods, or pray to the Absolute, which, having no attributes, can have no ears to hear us. The worshipper even of many gods must of necessity be unjust to all the other gods; however far he extends his worship it is simply impossible for him to worship each severally; and in his ignorance, if he choose out any one in particular, he may by no means select the most perfect. Therefore, he would do better far to remember that every man has a god within, a direct ray from the Absolute, the celestial ray from the One; that he has his "god" *within,* not outside, of himself.—*H.P.B.*

# THEOSOPHY SCHOOL

Desire nothing. Chafe not at Karma, nor at Nature's changeless laws. But struggle only with the personal, the transitory, the evanescent, and the perishable.

Help Nature and work on with her; and Nature will regard thee as one of her creators and make obeisance.

And she will open wide before thee the portals of her secret chambers, lay bare before thy gaze the treasures hidden in the very depths of her pure virgin bosom. Unsullied by the hand of Matter, she shows her treasures only to the eye of Spirit—the eye which never closes, the eye for which there is no veil in all her kingdoms.—*The Voice of the Silence.*

IN the *Voice of the Silence* are given the rules of the science of life. One of these rules is in reference to what we call our desire nature. All of us live according to our desire. We learn to do a thing because we like it, or we do not want to learn to do a thing because we don't like it. Here, it says "Desire nothing" but the spiritual life, that which enables us to come in contact with our own Inner Self—with our own Divine Ego, and therefore in contact with the Divine Egos of all. But, it is said, at the same time, "chafe not at Karma": many things come our way, some of which attract us and others of which repel us. We are to use all of them the best way we can. Many things in life come which we do not like. We have to recognize the fact that they have been produced by ourselves in the past; they are of our own making. Whatever comes to us, from a simple headache in the body to a moral or mental ache in the inner nature—pain, sorrow, suffering never come from outside—everything comes from within. No God or Devil, angels or demons bring these things upon us; parents, friends, family, relatives, acquaintances do not bring them to us. Whatever comes —good, bad, indifferent—in body, moral nature and mind comes because of our desire. Why do they come? So that from them all we can learn.

Now your coming to school, or merely buying books, or listening to the teacher in the class will not enable you to learn; you can do all those things for twenty years and not learn a thing. What makes you learn? Not only going to school, not only attending to what the Teacher says, not only buying books, but *using* them, reading the books, understanding, and thinking things out for yourselves. Similarly, people can give us food, but we have to eat it; so also with mental food, moral food; each one of us has to acquire knowledge and experience of and in ourselves.

In one sense, there is no difference between pleasure and pain: both teach lessons. If the power of learning lessons is to be gained, then pain is a thousand times better than pleasure, because when we

have a smooth and pleasurable time, we do not sit down and ask why did this happen, as we do when we pass through pain. When we have a very nice day, we do not ask why is it so? But have a simple headache and we begin to ask, "why is it I have a headache?" Because we do not learn through harmonious things, and pleasurable ways, we run to excess in them; therefore comes reaction, which we call pain, sorrow, suffering. Pain is a great teacher. Pain is the most wonderful master that ever was, because it compels us by drawing attention to Karma—*we* made the pain, therefore we can remove it.

The *Voice* says "chafe not at Karma." Whatever the Karma, face it, learn from it. After all, it does not matter whether we have headaches, bodily pains or not, provided we *learn* from them. It is the learning that is called the "wheel of life." We want everything made easy for ourselves—our body, mind, and moral nature. So, people come into conditions which they are not able to overcome. If a great snowstorm comes, or a great heat wave, all of us suffer. Why? Because we have learned to pamper our bodies to such an extent that only a little above or a little below the accustomed temperature affects them. We think that the body learns. So it does for 40, 50, 60, 70, or 80 years; then, the body dies. The desire nature learns. Yes, but after death the desire nature ends. The mind learns. Yes, but that mind goes, and a new mind is acquired. The Soul learning *through* the mind, moral, and bodily nature acquires something that is permanent. Another thing we want to learn, is that Nature is not going to change for us; Theosophy is not going to change for us. We have to change for Nature, and according to Theosophy. Masters won't change for us. We have to change if we want to know Masters.

"Seek for the impersonal," says the book. What is that? To look not from our own narrow point of view, but from the point of view of the Whole. Put away that which is temporary, changing, that which is evanescent, and try to seek for the impersonal which always is—our Higher Self. Masters are impersonal. Masters are beings with Knowledge which is universal, and with it They work for the Whole. Let us kill out the lower desires. We have good and bad desires. Let the desires go, save one desire—the desire to lead the spiritual life; that is, the desire to help the Masters in their work. All other desires produce pleasure and pain. From pleasure to pain we go, and from pain to pleasure, unless we kill out desires, and look upon the universe governed by Law, universal and impersonal. The earlier we learn, the better, to possess this *one* noble desire, and follow it out to the end of our days.

# EDUCATION AND THE EYE

It is undoubtedly true that man comes into more intimate contact with the outer world through the sense of sight than through any other, or perhaps through all the others combined. In the case of the other senses, outside impressions or "stimuli" seem to come *to* the man—to impinge *upon* him, as it were; but in the case of sight, he apparently goes outside himself, and actually seems to project himself into the outer world —seeing what is there, actually existing . . . Sight seems to be, more than any other sense, in touch with the true personality—the godlike self within.

Yet, in spite of their great value, the eyes are among the most delicate organs in the human body.—*From a Physical Culture Work.*

INTUITION, this; and there is more in the eye than meets the eye. Ancient philosophers, in fact, taught that some mysterious power reached forth and made actual contact with the objects of vision. Science has never known enough about the eye to be justified in laughing, as it does, at such doctrine; while Dr. Russ' experiments have proven that the eye does possess an external power, though he may have to wait decades for the recognition rightly due him.

"As above, so below." Necessarily every physical thing, every bodily organ, in some wise symbolizes the spiritual or mental power of which it is a manifestation. Turning to the *Secret Doctrine,* we may learn somewhat of the spiritual significance of eyesight by study of the primitive "third eye." This now atrophied organ — the pineal gland—had in it something more than physical intuition, the perceiver as well as the evidence of things "unseen." With the advancing material evolution, its functions were absorbed into those of the purely physical sight, which, one would surmise, is an outgrowth of unseen functions a step lower than those which operated through the "third eye."

It has now been found that there is a serious difference between the consequences of "central fixation" and "diffuse fixation." In the former, the eye is concentrated microscopically at all times upon the tiniest of points, however rapidly it may be moving. If this habit is maintained, there is little likelihood of eye troubles arising. Inasmuch as perfect eyes are rare in civilization and becoming more so, it is interesting to note that the very methods of reading which are taught, call for the development of diffuse fixation by the habit of "reading ahead."

But there is more behind than this. The physical habit seems an outgrowth, or reflex, of our whole system of education wherein students are taught this for half an hour, that for another half hour, and still something else in kaleidoscopic confusion throughout the school day, emerging with a confused and shallow smattering of a

hundred subjects, and no real understanding of any. The result: a mental nebulosity, further befogged by the thousand and one frivolous interests which go to make up modern life. What a contrast to the stern education of older days wherein was no butterfly flitting from subject to subject, from pleasure to pleasure, as in the present day, but in which were learned the secrets of Nature and of Soul—above all, understanding of self and fellowman.

Says Patanjali: "Concentration, or Yoga, is the hindering of the modifications of the thinking principle."

The average denizen of civilization is incapable of mental concentration for thirty seconds upon any given idea. It is significant that an attempt to maintain concentration by the eye upon a minute point speedily passes into a blurring, which in turn evidently conduces to physical diffuse fixation and to defects of eyesight. This seems almost a clear case of cause and effect, from which it is to be gathered that eyesight is more directly connected with the mind than with other perceptive powers.

Only by concentration can understanding of the true nature of anything be arrived at. Modern vision turned forever outward, restlessly seeking unimportances—no wonder we have fallen upon evil days and become blinded to the existence of the Soul and the significance of inner things! Verily, there is more in this Universe than "meets the eye." The windings of Karma seem dark and confused to him who is caught in its tortuous coils. Not so to the liberated sage who—

> . . . regards with equal mind an illuminated, self-less Brahmin, a cow, an elephant, a dog, and even an outcast who eats the flesh of dogs. Those who thus preserve an equal mind gain heaven even in this life, for the Supreme is free from sin and equal minded; therefore they rest in the Supreme Spirit. The man who knoweth the Supreme Spirit, who is not deluded, and who is fixed on him, does not rejoice at obtaining what is pleasant, nor grieve when meeting what is unpleasant. He whose heart is not attached to objects of sense finds pleasure within himself, and, through devotion, united with the Supreme, enjoys imperishable bliss. *(Bhagavad-Gita,* Chap. V.)

# MEN KARMIC AGENTS?*

*Question*—Does an individual when acting as an agent for Karma entail any Karmic consequences upon himself because of the acts thus committed?

*Answer*—A great many things said by the Editor in the foregoing are very good, but I am compelled to differ from him on the main point. And I may say that while the articles "Topics in Karma" are very well written, they do not by any means dispose of the question raised here. In the first place, the questioner assumes in the first ten words of the question that a human being sometimes is not an agent of Karma. According to my studies, and as I think inevitable according to the law of Karma, there is no time when a human being is not an agent of Karma, for in every act and thought we are carrying out Karma, making new Karma, suffering old Karma, or producing effects on other people, or all these together. This is clearly stated by the Editor in the first paragraph of his answer. So I take it that the questioner means to ask whether one is justified in attempting, of his own motion, to administer as judge, jury, and executioner, to another the effects of Karma. This is involved in the question, as well as whether any consequences are entailed upon a person so acting. Now the first paragraph of the Editor's answer stating clearly the law, it must follow that consequences are entailed upon some one in this supposed case of a person making himself a direct Karmic agent. Certainly both the actor in the case and the person to whom the punishment or reward is administered must have consequences entailed upon them, because the "Karmic agent" is the centre from which the action flows, and upon whom it must react, and the other person is the person who receives the present consequences. Merely to say to yourself that you are enforcing a right or administering what you conclude is punishment or reward does not absolve you from the consequences, whatever those may be. And those consequences will come to you in two ways. First, through your own attitude, and second, from what you set up in the other person. Involved in the first is a seemingly third possibility, which is, a possible violation by you through ignorance of a law of nature. For instance, if you assume to administer punishment, considering yourself a Karmic agent, it is more than possible that you are simply gratifying some old spite or ill-feeling, under the guise of a judicial enforcement of right or punishment for wrong. We see this possibility every day in those cases where a person, declaring himself to be impartial and judicial, administers on the one hand to persons whom he does not particularly

* *The Theosophical Forum* for July, 1893.

like punishment which he considers their just due, and withholds similar punishment from another person for whom he has such a regard that he fails to administer punishment, but exercises instead forgiveness and charity. This being a common human experience, does it not indicate that inasmuch as a person is through old Karmic likes and affinities led to be kind and charitable through what is called partiality, he may on the other hand, through old dislikes and antipathies, be led by a repulsion to administer punishment, when he might as well have exercised forgiveness? Each man, I think, can be left to himself to decide what is his duty in redressing wrong done another, which redressing involves perhaps the punishment of a third. But in my opinion no one is wise who considers himself a Karmic agent for any purpose. Further, and overlooked by the Editor and apparently by the questioner, the term "Karmic agent" has a technical significance under which only certain persons are so considered; that is, the larger class of men are not Karmic agents, except in the mere sense that they are in the very act of life making or experiencing Karma in the mass. A few persons are what is known as "Karmic agents," that is, human beings who by a certain course of training and previous life have become concentrated agents for the bringing about of certain definite effects which are well foreseen by the trained and initiated seer. This is one of the declarations of the Initiates who are supposed to know about these matters, and therefore any person assuming to be a Karmic agent may possibly be assuming too much altogether, and be bringing himself within the range of laws which will operate upon him with ten-fold force in future lives. It is therefore more charitable, more wise, more kind, more theosophic to follow the words of Jesus, Buddha, and hosts of other Teachers which direct us to forgive our brother seventy times seven times, which tell us that charity covers a multitude of sins, and which warn us against the self-righteousness that might induce us to presume we have been raised up from the foundation of the world to correct abuses in other men's actions rather than to attend to our own duty.—*W.Q.J.*

# SPIRITUAL LAW IN THE NATURAL WORLD

LAW and order rule the most minute processes of the Universe; to deny it is to incur the just scorn of every thinker. Planets move in their appointed orbits, chemical reactions flow agreeably with their equations. All this is action. But do not thought, will, and feeling fall into the same category? Are moral issues exempt, or *is there a moral law of causation?*

It is a known fact that parasitism in animals leads to degeneration, the price of a useless and effortless life. It is a known fact that the man who is a law unto himself pays for that course in proportion to the energy of his selfishness. It is a known fact that a nation cannot adopt the sword without incurring universal hatred, which will sooner or later destroy it.

The proponent of "might is right" denies all this, yet proclaims an orderly universe. His is a condition verging upon mania, and necessitates splitting the rational faculties in twain as certainly as does the idea of an "almighty and merciful God." Once admit the principle of *all*-pervading Law, a power which infallibly adjusts reaction to action, and it has to be applied to the moral actions performed by human beings.

Living beings suffer. Observers know that the pains of intelligent beings overpass any felt by lower orders. The thinker has mental pains outside the experience of those orders, and his physical pains are multiplied and heightened by memory, anticipation, and imagination.

Taking humanity as a whole, the highest suffers most. How is this? Are we to suppose that intelligence and imagination are infractions of natural law? Or shall we assume that when a thinker suffers, it is a result of misuse of his thinking powers? With so many examples to draw from, in nature, in history, in sociology—aye, in our innermost personal experiences, were we but honest with ourselves—there is no excuse for overlooking a cause of misery so obvious. Who looks for basic causes will not hesitate to assume and test this principle: spiritual Law in the natural world.

If disease and suffering result from misuse of powers in this or other lives, powers mental or physical, it is clear that the remedy consists in recognizing and eliminating the mental or moral defect, leaving to medical and mechanical methods only the *sequelae* of physical readjustment.

From the universal, and truly scientific, point of view, there is no basis for morals, virtue, or justice as legally and theologically defined. But there is an infallible criterion for predicting the result

of any action; it is the application of the principle of equality of action and reaction. A given action is immoral if it brings pain to others, if it involves misuse of our powers in a self-destructive manner. All action, good, bad, and indifferent, bears its logical fruit.

What shall we say of the present methods of seeking and retaining health? There are two characteristics of a true method; it must involve no suffering to others, save by their own conscious consent; and it must, to produce permanent results, bear elements of self-control, self-reform, self-discipline.

Many physicians have come to preach that course—usually at the cost of a large portion of their clientele. But vivisection breaks the first rule, and application of its results the second. Worse, such remedies create new causes, for they induce in the patient's mind the attitude of profiting from the suffering of other and helpless beings. Most of them are involved in the serum fad, which once again breaks a law of mental, moral, and physical health instinctively recognized by the internally clean and sound. Every form of life has its own sphere of action, its own karmic evolutionary course to pursue; any turning of one stream into another creates a confusion and disaster somewhat analogous to miscegenation on the social plane—and sometimes as long delayed in its final results.

Theosophy teaches that these methods can serve but to repress, never to remove causes, which must sooner or later emerge, even though in form seemingly remote from their primaries. Much has been said about the lengthening of civilized life in the present era. The impression is given, often intentionally, that life in general is healthier, that the average of invalidism is lower. But the opposite is the case, and medical men begin to admit it. The lives of invalids are prolonged—to what end? Of what value in itself is mere physical existence? Shall we take the turtle for our ideal of longevity? The death rate among children has been reduced. This has not followed as a result of vivisection, but very largely as the logical result of paying a little real attention—the first time in two thousand years of Christianity—to the physical dangers and pitfalls besetting child life, especially in the matter of sanitation.

Dr. Alexis Carrel, a medical authority second to none and a shining light among vivisectionists, nevertheless openly expresses his doubts whether there has been any real gain in medicine, and whether it will not be necessary to look for true knowledge in another line altogether. The average of health, he thinks, has not increased; vanished diseases have been replaced by worse ones, especially by way of mental and nervous troubles. On at least three counts serums and injections are indictable as predisposers of such conditions; yet what medical organization has had the courage—

one might say the common sense—to set on foot a pathological census with an eye to proof or disproof? Has any one tried to correlate the increase in insanity with vivisectionist remedies? Vast claims are made for diphtheria serum; but the truth is that between 1917 and 1921—an era of popularization of the treatment—*the diphtheria death rate increased 34 per cent,* notwithstanding rhapsodies about such incidents as the "saving of Nome" by serum—after the epidemic was practically dead of itself!

In all the propaganda by and for the serum laboratories, we see but little account of the ten fatalities described in the *Journal of the American Medical Association,* April 5, 1924. We hear little of the ten deaths, and sixty-nine damage suits won in Dallas, or of the $10,000 verdict in the Bobis case in Chicago. But we do hear a good deal about diphtheria patients dying from "complications" or "other causes" soon after serumization!

At some future day, when the whole tale is unfolded of reduced vitality and poisoned blood, of diseases replanted for future use, of soul-killing materialism inculcated as the result of vivisection, and of the horrible lesions engendered in the soul of Nature itself by the torture of animals, it will be recognized that medical science is in little better case than the science of machinery.

Dr. Carrel remarks that with all the apparent victories against disease, the case as a whole stands about where it started. Diseases seemingly eliminated have been replaced by others more painful; the worst of the old ones, such as cancer, gain ground steadily, and less is known of them than before. Awakening to the fact that there is something in this Universe other than the motion of molecules, Dr. Carrel feels that an unfolding of the true conditions which bring about the evolution of kindness, intelligence, and judgment, would be of more value to the human race than the elimination of all the epidemics. Thus science, which painstakingly analyzes the minutest chemical workings of the body, confesses blank ignorance as to any means of developing the only qualities through which those workings can be directed to any beneficial end. This is little else than a plea in moral bankruptcy.

The diseases which most trouble Dr. Carrel are chiefly of the mental and nervous type. He seems to believe that the true solution of this growing problem will have to be along some new line as yet undiscovered. But why should it be so difficult, especially for a medical man, to see that all diseases follow the same cause—misuse of powers? Stomach trouble follows from misuse of the digestive powers; brain and mental trouble from misuse of the mind.

All woes are rooted in wrong thought, followed by wrong conduct; whether that wrong be in selfishness, in fear, or merely in carelessness and inertia. What is wrong with our present manner of thought, and who is responsible therefor?

Men act according to their beliefs. What is the root of the present-day belief and corresponding conduct which is so rapidly taking us down a steep place into the sea? The springs of bygone atrocities: religious fanaticism and unredeemed selfishness, often thereby concealed. But religion influences the masses but little today; the time is past when nations will go to war on religious questions or men murder their neighbors for God's sake. Nevertheless, other forms of belief have taken the place of creedal religion; and concerning the large bulking of science in the popular mind, must be mostly looked for there. "Science" now takes the place of "Holy Writ," and the authority of the "Savant" that of the monk. What says that authority?

> The moral principle inherent in evolution is that nothing can be gained in this world without an effort; the ethical principle inherent in evolution is that the best only has the right to survive; the principle in evolution is the evidence of beauty, or order, and of design in the daily myriad of miracles to which we owe our existence. (Dr. Henry Fairfield Osborn.)

Now, this is an orthodox scientifico-religious utterance of the kind which wins the plaudits of scientist and "progressive" churchman alike. Its first clause is unexceptionally Theosophic; if followed out *all* the way, it is a succinct statement of Karmic Law. But when the scientific meaning of "best" is inserted, and the whole product analyzed, it cannot escape the mind that Dr. Osborn's "moral principle" is a very immoral principle indeed. For the "best" of the evolutionist is not the best morally; not the most sacrificing; not the most harmless. On the contrary, it is the antithesis of these; it is that which proves its fitness by survival through *whatever* means.

In the animal kingdom, the "best" is that form most efficiently equipped with tooth and claw; the wolf as contrasted with the dog, for instance, who unaided by mankind is helpless against his savage cousin, though highest of the animals in moral qualities. In the human kingdom, the evolutionist's "best" is the keenest brain—Caesar, Napoleon, Alexander, against Buddha, Jesus, and Krishna.

But Dr. Osborn goes still further in postulating "design"; design calls for designer. And since Dr. Osborn's scheme of things implies the "might is right" doctrine, this designer, God.

To the popular mind impregnated with this doctrine, only two restraints can exist—caution and conscience. Caution cannot be depended upon; partly because it has no meaning to many, more because it is purely selfish in nature. We should, therefore, examine what science gives by way of reinforcing the dictates of conscience. As a matter of fact, it has a growing tendency to ascribe all misdeeds to *uncontrollable* mental or physical defects.

> Science has proven that our every action, urge, or motive has its origin in the endocrines . . . I may suggest, without disrespect, that "as man func-

> tioneth in his ductless glands, so is he." . . . The centers in the brain, where images or other stimuli from without are carried to form ideas and conceptions . . . here ferocity and pity, hatred and affection, blood-lust and loving kindness are stored. Just as these various centers are the seats of kindness and love under normal conditions, so are they changed by chemical enemies to centers of hatred and blood-lust . . . I sincerely hope and feel that the time is not far distant when the courts of justice will see fit to handle these cases of ductless gland disorder by scientific procedure . . . disobedient children will be sent to a clinic that glands may be rearranged instead of having the father or mother punish the child for something it is not responsible for . . . A corrective policy is advocated instead of punishment of any type. By destroying a life, scientific efficiency is brought to a standstill, because further experiment is impossible. (Dr. Clayton E. Wheeler, "Endocrinologist.")

The "man in the street," is not trained to logical thinking, knows nothing of the flimsy experimental basis of such theories, is unaccustomed to observing the workings of consciousness within himself and others. But when that man finds himself in the throes of battle between his animal nature and his conscience, it is of high importance to all mankind that he be supplied with all the moral support and aid available. What hope, what spiritual sustenance resides in this theory? On the contrary, it is the most subtle temptation to evil ever conceived by human mind; constantly suggesting, hypnotically suggesting, a will-action bound and predestined to the blind desires of matter.

Thus there is a body of thought fostered by scientists and pseudo-scientists, against which we draw from the evidence at hand, the following charges:

1. The creation and presentation of the complex mechanism of modern life, which not only wrecks nerves, minds, and health, but offers temptation *in excelsis* to every form of morbid desire.

2. Continual inculcation of the doctrine that "might makes right," or the justification of gratification at the expense of others.

3. Promulgation of doctrines of irresponsibility exquisitely designed to excuse wrong-doing, conjoined with a powerful and subtle discouragement for all who find themselves minded to fight temptation as they meet it.

Who can deny the indictment in the face of the facts? We make no blanket accusation against men of science or against their methods—when both remain in their own spheres. We do fight to the death against their arrogation to themselves of the field of morals and conscience, which appertain to the fundamental principles of Nature. Science, by its very methods and aims, can approach nothing but the physical and material. It must leave the question of first causes and cosmic purposes in other hands, or else lead mankind back once more to superstition.

# THE REMEDY

THE path direct of Theosophy is open but to those who are ready to take it by force, and not to those who wish to know but who are not prepared to pay the price. In the December issue,* it was asked what is the "remedy" for the present confusion in the ranks of those who style themselves "Theosophists." To label one's self a Theosophist is easy, but most of those who have done so know little of real Theosophy. We are constantly reminded by the great ones who brought the teachings to the Western World in the last century, that a knowledge of Theosophy can be acquired only through self-devised and self-directed effort. We are adjured not to proclaim that "we know." We are told to content ourselves with the saying, "thus have I heard."

Before we can "know", we must have the desire to know. When that kamic principle is active, then our search begins. In our pursuit of knowledge, we should not expect too much, and we should not expect it too soon. We should learn to recognize Truth. But at first, Truth rarely satisfies. It is not pleasing, and does not harmonize with our selfish longings. Truth is simple. It is not involved, and for that reason we are inclined to reject it. The great object of life is spiritual perfection, and that cannot be attained along either physical, psychical, or mental planes alone. Great physical and mental knowledge does not necessarily bring great spiritual power, and it would seem that in the mad quest for understanding we are too closely associated with our selfish development to make much spiritual progress. We must not respond to our reasoning, or even to our intuitional faculties, too quickly. It is by long practice and experience only that we can detect the real from the pseudo, the true from the false.

A serious mistake made by students of Theosophy is that they are too early inoculated with the virus of enthusiasm. They sense they have found something which satisfies them, and that is worth while; and in their zeal attempt to pass on to others what they have learned, or think they have learned. While this in principle is praiseworthy, yet it is associated with the gravest responsibility and karmic consequences. In their effort to convey their own conceptions of Theosophy to others, whether verbally or in letters or books, many well-meaning and outstanding figures in the Movement have made "confusion worse confounded."

The only safe remedy to apply is to advise all real seekers to study the teachings as they were given by the Founders of the Movement—not the founders of the Society—during the lifetime of the Messenger, H. P. Blavatsky. These teachings are now

* See "Pseudo-Theosophists," Vol. XIV, No. 2, p. 78.—EDITORS.

readily available. Let us remember that all any leader in the Movement who is alive today knew originally of Theosophy, came from that Source. The fact that many have departed so widely from those teachings can, alas, be accounted for by any serious student of Theosophy. Sympathy, but not condonement, must go out to all who have so "wandered from the Discipline."

---

## A STRANGE LIBRARY

In the heart of the Indian Desert sleeps the half-abandoned city of Jaisalmer, accessible with difficulty, without regular tourist accommodations, and offering no attractions to the casual stranger. Its buildings of yellow limestone with their delicate carvings seem to shade into the desert from which their material was hewn.

A Western correspondent who recently braved the difficulties and discomforts incident to visiting the city, writes of the

> rare collection of Jain manuscripts housed beneath the carved Jain temples in the Fort. . . . We expressed a wish to see them, and a courteous Jain priest, leading us underground, invited us to crawl through a narrow hole not three feet high into an inner room, doorless, windowless, pitch dark, and quite unfurnished, surely the strangest library in the world. Here by the tiny flicker of an indifferent oil lamp we inspected the manuscripts. . . . Though the accommodation provided is dry and equable, the conditions are not encouraging, and we soon left.

This account is very interesting in the light of what H. P. Blavatsky has written in the *Introductory* of the *Secret Doctrine* about the existence of subterranean crypts and *cave-libraries* in all the large and wealthy lamaseries.

> Beyond the Western Tsaydam, in the solitary passes of Kuen-lun (Karakorum mountains, Western Tibet) there are several such hiding-places. Along the ridge of Altyn-Toga, whose soil no European foot has ever trodden so far, there exists a certain hamlet, lost in a deep gorge. It is a small cluster of houses, a hamlet rather than a monastery, with a poor-looking temple in it, with one old lama, a hermit, living near by to watch it. Pilgrims say that the subterranean galleries and halls under it contain a collection of books, the number of which, according to the accounts given, is too large to find room even in the British Museum.
>
> According to the same tradition the now desolate regions of the waterless land of Tarim—a true wilderness in the heart of Turkestan—were in the days of old covered with flourishing and wealthy cities. At present, hardly a few verdant oases relieve its dead solitude. One such, sprung on the sepulchre of a vast city swallowed by and buried under the sandy soil of the desert, belongs to no one, but is often visited by Mongolians and Buddhists. The same tradition speaks of immense subterranean abodes, of large corridors filled with tiles and cylinders. It may be an idle rumour, and it may be an actual fact.

# ARE WE WOOL GATHERERS?

AN IDEA is gaining ground that Theosophists as a class are absent-minded, inattentive, and incapable of concentration in business matters. The Theosophic reaction to such a criticism is automatic and easily foreseen. It is, however, useless to cry "prejudice" to the considerable number of fair-minded employers—some themselves Theosophists—who know that the idea is founded on hard facts.

At first sight it appears unaccountable and paradoxical that followers of a philosophy whose every tenet inculcates the development of the opposite traits, should have fallen under such a condemnation. Part of the answer lies in the fact that the word Theosophist covers a multitude of sinners. There are Theosophists to whom Theosophy is nothing but a pleasant speculative mental diversion, an airy structure into which one may escape from the rigorous duties of the world's work. Needless to say, these have neither a conception of the word duty in its full meaning, nor any intention of making Theosophical ethics the motive power of their life's work.

There are others—more of them—who have mistaken the name for the thing; in trying to be "Theosophists" by way of keeping in touch with the vagaries of the miscellaneous "Theosophical leaders" of today, they have their minds so overburdened with dreams of a "coming Avatar," and visions of themselves as "chelas" or "invisible helpers," that they have little room in their cerebral convolutions for the problems of everyday work.

Unfortunately, but naturally and inevitably, the world judges Theosophy by Theosophists, and in the world's eyes every one who chooses so to call himself, is a Theosophist. In addition to this, many amiable misfits, with touching ignorance of human nature and Karmic law, believe that men have only to have expounded to them the "sweet reasonableness" of the doctrines in order to become instant converts. Thus they emphasize their connection with the word "Theosophy" by retailing to all listeners, in season and out of season—mostly the latter—whatever ideas pass current in their own minds as that philosophy.

These two classes, perhaps, make up the greater number of those who are, innocently and with the best of intentions, a perennial drag on the progress of the Theosophical movement.

There is, however, a third and not inconsiderable class, which has its Theosophy straight enough and lives up to the ethics in so far as human nature permits, even at the cost of great sacrifice, but upon which has simply not dawned the tremendous importance of individual Theosophical conduct to the fair name of Theosophy itself, failing to understand that no man is fully a Theosophist who

does not make it a point to do all the work he has to do rather better than would be expected of anyone else.

It lies with Theosophists of today and of the coming generation whether Theosophy shall prevail to the end of the century, or sink into oblivion as heretofore for the past five hundred years. Shall we inflict upon Theosophy an undeserved reputation for producing dreamers and incompetents of the type with whom a busy man finds himself contemptuously impatient: wool-gatherers in a pseudo-spiritual realm of their own creation, who stumble over every stone on earth because of heads buried in cloud? Or shall we have Theosophy respected because of the high character, devotion to duty, and efficient persistence of its followers? It rests with ourselves, and ourselves only, brother Theosophists.

Many are bewailing "lack of opportunity for service," who might learn that certain rectifications in habits of thought and work, of dress, deportment, or manner, would be of far more real service than we even dream possible. The flag which goes down into the mud, firmly grasped by the dying hand of a stricken bearer, remains an honored emblem; that which trails in the dust from a slack and careless hand, whose owner dreams of victory in imaginary battles —does not. The flag of Theosophy is in greater peril of the latter fate than of the former.

---

## WHY DO WE GROW OLD?*

*Question*—As I understand it, the astral body is first formed, and around it is built the physical body, its vehicle. The astral changes but slightly during life. The physical body is constantly changing, and is renewed about once in seven years. Why do we grow old physically?

*Answer*—The premises laid down answer the question exactly. For that which is made up of component parts must come to an end; the combination must wear out; such is experience; that which changes cannot endure. All bodies, in whatever sphere, change and disappear. "Growing old" is only a term which describes the ossification of tissue, the wearing out of the physical cohesive force. For a reality the body does not grow old, since it is made of matter up to its last moment, and after death it changes into still live matter, young again and divided into elements. But when the inner forces reach their limit the body can work no longer, and hence men invented the expression "old."—*W.Q.J.*

---

**The Theosophical Forum*, November, 1892.

# ON THE LOOKOUT

## Immigration and Crime

According to Dr. Frederick L. Hoffman, consulting statistician of the Prudential Insurance Company of America, the United States has the highest murder rate in the world: sixteen times higher than that for England and Wales, and three times as high as that of Italy; *and native-born Americans are responsible for the high rate.*

According to statistics, the most law-abiding element in the United States are the Jews. Next in order come the foreign born. Then the native whites. Colored population at the bottom of the list.

Most law-abiding is the East, with its immigrants. Industrial centers like Providence, Pittsburgh, Boston, and New York all show comparatively low records, according to these statistics. Hartford, Conn., is the most law-abiding city out of all those surveyed.

"Murder and crime are greatest among native-born Americans in the South," Dr. Hoffman is quoted as saying. "There the sanctity of human life is a ghastly joke. But there is a sharp difference between the foreign born and the children of the second generation. They have had a chance to absorb our culture and it is inevitable some of them should take the worst of it. Then we have the possibility of a bold and cruel criminal."

The West, almost wholly of white native stock, has a lower homicide record than the South, but a higher one than the East, where immigrants help to keep the rate of killings down.

In Dr. Hoffman's booklet the following is quoted from a New York newspaper:

"The sociological department of the University of Omaha has just completed a survey of crime among the thirty nationalities of the city. Working independently, they have just tabulated figures which exactly confirm Dr. Hoffman. Native white American stock furnished two and a half as many persons arrested as the foreign born, and the negroes furnished three times as many as the native born white stock . . ." *(San Francisco Examiner,* Dec. 27, 1925.)

The grim Karma of the slavery epoch in the South is all too evident. There is a definite Karmic connection between negro crime and the high rate in the Southern whites, operative through that portion of the astral light which has been poisoned by past decades of cruelty and savagery, as well as through the presence of a race artificially imported and degraded in the interests of a callous selfishness which no words can fittingly describe.

## Immigration and Quality

It is a common fallacy that immigration produces a greater increase of population than would be the case without it. History and experience, combined with scientific statistics, do not seem to show that this is the case. Professor Ezra Bowen, of Lafayette

College, discusses this fact. (*Scientific Monthly*, January, 1926.) He also says that although immigration has had no practical effect in population, it has been beneficial to the United States and detrimental to Europe.

> Had restriction of immigration come fifty years ago, the population of the United States would be in number exactly what it is; had there been no immigration, the population of Europe would be no larger and no smaller than at present. Migrations have no constant quantitive bearing. But immigration has kept the economic blood count of the United States well up; while in like degree the economic body of Europe has suffered from anemia—a momentous, wholly qualitative, matter.
>
> An important genetic principle has a bearing here: the mixed breed is stronger, better able to cope with life, than the pure.

Thus, though Prof. Bowen shows that too rapid mixing is harmful, the real danger in immigration is anything but what our loud purveyors of racial prejudice would have it.

In *The Open Forum* of Los Angeles, July 18, 1925, is a rather exhaustive discussion of certain intelligence tests which are in direct contradiction to most of the pseudo-scientific theories so widely taught. It was found that negro school children are not educationally inferior to white. More than that, on the basis of army tests, negroes in general ranked even higher than white recruits from many States, and pure-blooded negroes as high as any. There is also mention of a fact which is becoming steadily more evident: that most intelligence tests up to date are unfair in their very nature.

## COMING RACE IN AMERICA

So it seems that much of our inter-racial prejudices are resulting in stultification of the natural processes leading to the development of a distinct new race on this continent, a race whose type is discussed in *Literary Digest*, for February 6, 1926. Dr. Ales Hrdlicka and Prof. Franz Boas have investigated the subject. Says the *Digest:*

> An American physical type not only exists, according to Dr. Ales Hrdlicka, the anthropologist, but we are assimilating to it those of other racial types who come to us. Thus environment has its decisive innings against heredity, says the New York *Times*, in the results garnered by Dr. Hrdlicka from his long quest of this physical type—as distinct as the typical Englishman or Irishman. Dr. Hrdlicka's investigations, we are told, have extended over fourteen years. He has taken the physical measurements of 1,000 Old Americans and made observations on as many more. By Old American is designated a native citizen both of whose parents and all four of whose grandparents were born in this country. We read:
>
> "Environment scores over heredity in the fact that in 1790 the first census showed 89 per cent of the American population to be of British blood, while the remainder was of German, Dutch, Irish and French stock. In other words, the overwhelmingly dominant type in 1790 was what has come to be known as Nordic. Yet the Old American, descending from

this Nordic stock and uninfluenced by immigration for at least eighty years, does not show the standard Nordic traits. . . . There would thus seem to be at work here, not the predetermined racial plasm, but the well-known influence of environment—climate, occupation, possibly diet."

## Producing Factors

But another commentator does not consider all causes quite so well-known.

To what extent can environment affect the bodily form of the race? That environmental factors like climate and food do have, in the course of ages, effects on races has been recognized. The hot sun of the tropics is responsible, it is argued, for the black, protective skin of the Negro. Similarly, it has been suggested that some element of climate or food or soil in North America was responsible for the development of the unique red color of the American Indian. If we whites but live long enough on this continent, say the advocates of this view, we, too, shall turn as red as the Indians.

Dr. Hrdlicka does not discern any such alteration of the American racial type in the direction of Indian likeness. . . . Nevertheless, the mere fact that a distinct American type is developing at all adds weight to the contention that the climate or some other element of North American environment is slowly molding us into a different form. Were the human modifications going on among us confined to the effects of wide mixture of different racial types we would expect to find in the next generation no more than a wide diversity. What we are actually getting, Dr. Hrdlicka believes, is not this divergence, but a convergence, slowly but surely, toward a single, distinctly American type. This implies some *force* compelling convergence. The force may be climate. It may be the character or abundance of food. *It may be some other factor still more remote and still unguessed.* (*New York Herald Tribune,* March 13, 1926.)

Theosophists will recall the statements of H. P. B. on this subject:

Pure Anglo-Saxons hardly three hundred years ago, the Americans of the United States have already become a nation apart, and, owing to a strong admixture of various nationalities and inter-marriage, almost a race *sui generis,* not only mentally, but also physically. "Every mixed race, when uniform and settled, has been able to play the part of a primary race in fresh crossings," says de Quatrefages. . . .

Thus the Americans have become in only three centuries a "primary race," *pro tem.,* before becoming a race apart . . . They are, in short, the germs of the *Sixth* sub-race, and in some few hundred years more, will become most decidedly the pioneers of that race which must succeed to the present European or fifth sub-race, in all its new characteristics. (*Secret Doctrine,* II, 444-445.)

## Education?

Education does not save a potential murderer from his fate. If anything it tends to increase crime. All the resources of science are at the educated criminal's disposal, contends Dr. Hoffman. (*San Francisco Examiner,* Dec. 27, 1925.)

Curiously enough an editorial in the *Scientific American,* April, 1926, unwittingly betrays the race mind of this age:

> Between bronze book ends on a gold-embroidered cloth, covering a mahogany table in a lavish New York apartment, stood complete editions of Shakespeare, Boswell's "Life of Johnson," a history of England and a treatise on higher mathematics. Here, say the New York police, they found the headquarters of one of the best organized and most dangerous gangs of thugs.
>
> How is it that, obviously steeped in letters and in science, these master criminals were caught by police of a supposedly far lesser degree of culture? Perhaps this is the answer: Such science as the bandits had was for speculative purposes only; what science the police had was used.

In any case, the wave of serene trust in the almighty power of education is fast receding. Elizabeth Robins Pennell (*Forum,* November, 1925.) takes a decidedly reactionary view—that universal education, so far from having been a benefit, has merely "made mediocrity king." So far from elevating the race mind, our schools have merely given it power for unlimited intelligence in mental and moral debauchery.

> Really, the more I study the tendencies of the day, the more I seem to see the saving remnant being swallowed up by the ravenous multitude.
>
> Here lies the danger, and the sooner we admit it honestly, the better. Loud talk about education and its power of uplifting cannot altogether conceal the failure of the modern experiment of education for the masses by whom, in a country made safe for democracy, we are ruled, and though to point out an evil is not to prescribe the cure, at least it may help to clear the air. For the old standard, to fall before the new, the old beauty to disappear before the new vulgarity, would mean an end of life worth living. Yet this danger is very real unless the right sort of education is found for the many, or else there is a return to exclusive education for the few. When I reflect upon the wide gulf between the hope of yesterday and the achievement of to-day, instead of regretting the lack of popular education of my time I wish it could be shared by the present generation, for the experience of many years has taught me that the world was a more profitable, a more civilized, a safer place to live in before the blessings of education, in being scattered broadcast, turned into evils.

## DAWNING WISDOM

The faulty nature of our educational system is being recognized in more than one quarter. The criminologist, Prof. Enrico Ferri, even arrives at something like the truth, with the idea that murder is the result of "exaggerated egoism," though, in our opinion, he is not correct in deducing that the world is growing "less egotistic" because suicides are increasing faster than murder. (*Cleveland Plain Dealer,* October 5, 1925.) Suicide is the result of internal warfare and unrest. Nothing is more conducive to that condition than loss of knowledge of the impersonal and spiritual nature of the indwelling Ego, with the corresponding tendency to action in viola-

tion of every rule of its being. Likewise a powerful factor is the incessant scientific and pseudo-scientific harping upon materialistic theories of life, which utterly destroy hope in life here and hereafter for the world's unfortunates who may be foolish enough to take them at their face value.

### Crime and Punishment

Prof. Ferri denounces capital punishment. (*Nation,* October 21, 1925.)

In Italy, when this method of dealing with criminals was abolished in 1890, the same arguments were advanced as are advanced in the United States today, the same downfall of society was predicted, and what happened instead was a marked decrease in murders. Mr. Ferri declares the true remedy for crime to be social reform. He thus places the responsibility for the criminal on society, where it belongs. Decent living conditions, the opportunity to master a trade and to exercise it in order to obtain a proper living, education which will direct the abundant energies of young men and women into social and not anti-social channels—all these are infinitely better ways of dealing with an errant citizen than putting him into a jail where he consorts with habitual criminals and learns from them more ways of cheating society. At best, jails are miserable places; and they are seldom at their best.

August Vollmer, the noted Police Chief of Berkeley, California, depreciates the exaggerated role of heredity, etc., sometimes advocated as the cause of crime. He is not foolish enough to believe that crime can ever be entirely eradicated, and what he has to say of present attempts to overcome crime is significant of the search for better methods of dealing with the morally diseased:

As a result of humanitarian endeavors during the past century, the death penalty has been abolished in nearly all cases. With few exceptions, better police methods have been introduced. Criminal procedure in general has improved considerably. Prison reforms have been adopted with remarkable rapidity and surprising uniformity by virtually all the civilized countries. *Yet none of these desirable innovations has diminished the number of criminals or reduced crime to any appreciable degree.*

Juvenile courts were created for the express purpose of saving child offenders from becoming habitual criminals. Yet, after these courts have been functioning for more than a decade, we learn on irrefutable evidence that many of our most desperate criminals came under the benign influence of these tribunals, but continued their criminal careers when they were once more released upon society. Scientific study of juvenile "repeaters" by capable criminologists was introduced, and this method of investigation has been extended and expanded, in some cities, to include all the children brought before the juvenile courts. These are natural and progressive steps, each one of them contributing to the total of human knowledge, each one suggesting a new and better plan for the control of crime.

And yet, considering the enormous number and variety of factors which contribute to delinquency, it is not surprising to learn that law-enforcement officials are unable successfully to cope with the situation, or that institu-

tions established for the purpose of raising moral standards have not stemmed the tide of degeneracy and crime. It is well to remember, however, that without their efforts social conditions might have—and probably would have—become intolerable before this. (*Sunset Magazine,* March, 1926.)

## MATERIALISM AND CRIME

Dr. John B. Watson, of Johns Hopkins, comes to the following conclusions:

Babies are born without fear and without love. They are not possessed of such instincts as appropriativeness, acquisitiveness, kleptomania, etc.

Babies are not born with an "inner self," or a "baser nature;" these, if they exist, are acquired after birth. (*Sunset Magazine,* March, 1926.)

If these instincts are not innate but acquired why will two children, raised under exactly the same conditions, grow as far apart morally as the poles?

One could with safety challenge Dr. Watson to produce a single definite experiment or produce a single proof showing the correctness of his conclusions. The innate instincts and tendencies, which can only be modified *in part* by education, are the net result of a vast and immemorial past of every individual, though it may take years or lifetimes for them to manifest noticeably.

When it is finally learned that much of our crime situation cannot be solved except through the slow working out of Karma incarnate in the type of Egos now being born, the full results of our mistreatment of other races—some of which appear in the present negro question—will be better understood. One of the most brutal chapters in all history has been our treatment of the Red Indian, nor has there been any chapter so viciously tortured and distorted.

Take, for instance, the United States and the Red Indians. The latter have been most shamefully treated by the nation. The Indian Egos will be reborn in the new and conquering people, and as members of that great family will be the means themselves of bringing on the due results for such acts as were done against them when they had red bodies. Thus it has happened before, and so it will come about again. (*Ocean of Theosophy,* p. 97.)

## THE PROBLEM OF "INFERIORITY"

It is just now scientifically fashionable to assume that most of our social evils are due to "inferior stocks," which can be eliminated by proper eugenistic procedure. In all these speculations there is no gleam of spiritual or moral understanding of the real object of life or the real nature of the human being. Even Luther Burbank, for instance, said:

In human breeding, as in plant breeding, there is no satisfactory substitute for intelligent selection and crossing. Here in America nature is

forming a mighty combination of various races. If the right principles are followed, we may hope for a race far better and stronger than Americans of to-day, a magnificent race, far superior to any that the world has seen. . . .

Marriage of the physically, mentally and morally unfit should be prohibited and that prohibition made absolute. *(New York Herald Tribune,* March 13, 1926.)

However, just at the time when so many influential personages are unwittingly endeavoring to destroy the last vestiges of a spiritual outlook, there are some who are turning in the opposite direction. In *Science,* for December 18, 1925, occurs a criticism of a book on genetics, from which we extract:

The chapters on "inheritance in man" and the "problems of eugenics" are naturally based on the least percentage of established fact and the largest percentage of speculation of any part of the book. They present eugenics as the eugenicist would have it, the inevitable Edwardses growing in goodness as the plumule of a seedling grows upward and the Kallikaks going to the bad as the root of a seedling grows down. It is assumed that heredity (not environment) made the Edwardses and Kallikaks what they are reported to have been, but the text does not make it clear, as it should, that this is largely assumption. Also the professional and moneyed classes are assumed to be "abler" than the industrial and laboring classes, and as the former have fewer children it is assumed that the general level of ability is declining. But again the reader is not informed that this conclusion rests on a string of assumptions.

Considering that the Edwards and Kallikak families are the standard texts for eugenistic sermons, the importance of this paragraph should not be underestimated; but neither would an overestimate of the power of environment help much in elucidating the problem of human conduct.

## The New Style Medicine Man

Most striking, and more to the point is *The New Age of Faith,* by John Langdon-Davies. (Viking Press $2.50.) Says the *Forum* for February, 1926:

No book for a long time has been so timely. . . . The current pseudo-scientific generalizations of Grant, Stoddard, and Wiggam are exploded. Their notions concerning Nordic race supremacy, eugenics, and birth control are in obedience to the law of supply and demand, and not to the law of science. "These gentlemen of easy virtue" Davies calls them, for they prostitute and man-handle science in the cause of prejudice. . . . History, he shows, is full of examples where eugenic interference would have impoverished the world; Byron, Keats, Darwin, Caesar, Dostoievski, Newton, Heine, Voltaire,—all would have been exposed at birth by Sparta. . . . Lamarckianism is at ebb tide, and our pseudo-scientists not only accept the general disbelief in the inheritance of acquired characters but stretch a point forward and deny the influence of the environment even upon the individual. Davies quotes authorities overlooked and in brisk language daringly exposes racial shams and hypocrisies.

The Eugenists who conveniently take the Jonathan Edwards tribe from their shelves and point to the remarkable descendants of twelve college presidents, two hundred sixty-five college graduates, sixty-five college professors, sixty physicians, seventy-five army officers, sixty prominent officers, one hundred thirty lawyers, thirty judges, eighty public officials, three Congressmen, two United States Senators, and one Vice-President, as examples of what germ-plasm has potentially in its protoplasm, are warned that they are insincere and do not reveal the entire truth concerning Elizabeth Tuthill, that "marvelous girl", the direct progenitor of Jonathan from whom hundreds of great men had their origin. It is rather inconvenient to be reminded, no doubt, that Elizabeth was divorced on the grounds of adultery and other immoralities, that one of her sisters murdered her own child, and a brother murdered his own sister, and that she was in fact afflicted with an extraordinary deficiency in moral sense. . . .

The Nordic myth is riddled and then ridiculed, a method Davies uses often. Preference for our own kind has no scientific basis, but only practical and emotional reasons for existence. There certainly is no Occidental science as distinct from Oriental science or Negro science. Anthropology does not repeat rationalized prejudices or tell us we are the chosen people. It does tell that race types exist mainly in our own minds, and that there is no such thing as racial culture. . . .

In his concluding chapters he points out what is really known to scientists, real scientists, about evolution, about race, and about heredity. Very little indeed for our false prophets, race fiends, and heredity fiends to build their structure upon.

## CRIME AND FEEBLE-MINDEDNESS

In the *Scientific Monthly*, for February, 1926, Dr. Margaret Wooster Curti, of Smith College, explodes some time-honored and very dangerous errors:

It is men of science who have furnished these generalizations, on the basis of which sociologists and zooologists, physicians and judges, journalists and men on the street defend their conviction that mental deficiency is a very important, if not the chief cause of delinquency. Dr. H. H. Goddard, one of the best-known psychologists in the United States, has been a pioneer in the development of mental testing and has fathered numerous experimental investigations of delinquency. He says in a book published in 1915: "The best estimate and the result of the most careful studies indicate that somewhere in the neighborhood of 50 per cent of all criminals are feeble-minded. . . . Careful studies have shown beyond the peradventure of a doubt that at least two-thirds of these mental defectives have inherited their defect." Professor L. M. Terman, in 1923 president of the American Psychological Association, said in a book published in 1916, "There is no investigator who denies the fearful role played by mental deficiency in the production of vice, crime and delinquency. . . ."

It is my primary purpose in this paper to show that this whole modern attitude is grounded upon an error—one of the most regrettable, I believe, in the history of the new biological science of psychology. The social workers are sincere, the judges fair-minded, the average educated person

intelligent. But they are all misinformed. Psychologists as well as many outside the field have been guilty of over-hasty generalization, of an over-zealous attempt to apply prematurely the findings of a science yet in its infancy, findings that should have been given to the public, if at all, as purely tentative. They realize their mistake now—the natural progress of scientific work has resulted already in a profound modification of the early generalizations, and the scepticism of the many psychologists who were critical from the first has been justified.

## Time-honored Errors

After going into an exhaustive discussion of the deficiencies of the so-called "intelligence tests," Dr. Curti says:

> The results of the early testing of delinquents, then, are utterly unreliable. Yet we must remember that it is on precisely these results that our present attitude is largely based. . . .
>
> With the publication of the newer results based on the Terman scale many psychologists began to revise their conceptions of the relation of defectiveness to delinquency. But they still considered it an important factor, though a less important one than they had supposed. More conclusive evidence, however, was soon to force them still more radically to revise their opinions. . . .
>
> The army figures, interpreted according to the Terman standards, would mean that the *average* citizen of the United States (if we consider the white draft as a representative group) is just above the upper line of "borderline deficiency, often classified as feeble-mindedness" (Terman.) . . . These figures afford no basis whatever for continuing to assume a relatively larger proportion of mental defective among delinquents than in the population as a whole. Few workers with the Stanford scale have found among delinquents higher percentages than those. . . . Fernald, Hayes and Dawley, however, conclude conservatively: "With regard to intelligence, all indications are that the group of delinquent women is somewhat inferior to the general population, though *the difference is slight and the overlapping large.*" (Italics mine.)
>
> Investigations recently made with the use of the Army Alpha tests (the same general type as the Binet, but devised for group use) would indicate no higher percentage of mental deficiency among the inmates of penal institutions than in the army. . . . Recently (1924) more extensive research by Murchison has abundantly corroborated this work. Other investigators report similar results. . . .

## Intelligence and Morality

One of Dr. Curti's most important statements is as follows:

> It is true not only that the "morons" among us show little tendency to delinquency, but it is also true that of those who in recent years have been confined in such large numbers in institutions, a great many, after discharge, have proved themselves capable of leading ordinarily happy and efficient lives in society. Follow-up observations on former inmates of the institution for the feeble-minded at Waverly, Massachusetts, furnish a case in point.

> Such considerations as the above make it glaringly evident that our standards for interpreting the testing of delinquents are wrong. We psychologists will have to make many more careful investigations in the light of the newer standards before we can offer even an approximately reliable numerical estimate of the percentage of feeble-mindedness or mental deficiency as measured by tests among delinquents in institutions.
>
> Already, however, we have scientific proof that the earlier and still prevalent estimates were greatly exaggerated, and there are clear indications that the percentage of feeble-mindedness in the whole delinquent group may be only slightly greater, possibly no greater, than the percentage of feeble-mindedness in the population as a whole.

Under the very nature of Karmic action, how could these "deficient" egos be eliminated from racial Karma, except by the process of working out their own salvation through instruments provided by race heredity? All eugenism makes the unconscious assumption that the immortal and pre-existent soul of a human being can be *destroyed* for our own selfish convenience by the simple process of refusing it a channel through which to incarnate.

## BROTHERLY CONSIDERATION

With the determination of facts, such as discussed by Dr. Curti, the last excuse for attempting to eliminate the so-called "feeble-minded," from even the materialistic point of view, vanishes; and it has to be demonstrated that these undeveloped egos, who in reality are merely graduating—or retrograding—from savagery into civilization, are a real detriment to the race. The rising tide of experiment and observation is to the effect that morality, as such, has nothing in particular to do with intelligence, as scientifically defined. Moreover, these so-called "low grades" are in many cases more amenable to moral suggestion and education than are the intelligent. Were a little experimentation with them tried upon a *true basis of brotherhood,* rather than from the eugenistic point of view, which is merely a rationalized barbarism, striking results might be achieved. We submit the desirability of such experiments.